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cussion is continued, he finds himself convinced of the soundness of his argument. It is very doubtful whether he will be equally successful in convincing others. Another dubious proposal is that we should regard the Levirate marriage as a survival of an old custom in accordance with which a group of blood-brothers married a group of blood-sisters.

The larger part of Volume I is given to a collection of flood traditions representative of all parts of the world. A corresponding position of quantitative pre-eminence in Volume II is given to the subject of Jacob's marriage, in connection with which a great amount of material upon the marriage of cousins is collected from many climes and times. In Volume III legal practices receive much attention. The curious prohibition against seething a kid in its mother's milk is elucidated by the citation of many parallel cases having to do with practices intended to safeguard the milk-producing qualities of the cow. In connection with

the law providing for the boring of a slave's ear as a sign of his lifelong servitude, a great quantity of customs is presented ranging from the cutting off of ears to all kinds of devices adopted by fearful parents to deceive demons set upon the killing of children. Very little of this apparently has anything to do with the Hebrew practice of boring the ear of a *slave*. In the chapter on "The Ox That Gored," our author collects illustrations of the *lex talionis*, some of which would seem unbelievable were they not matters of record. For example, the Roman Catholic clergy of recent centuries frequently pronounced sentence of excommunication upon ants, leeches, and the like.

The comparative point of view is invaluable in the study of religion. It is the most effective method of sweeping away superstition and prejudice. This work by Sir J. G. Frazer will perform invaluable service along those lines for any who will undertake to familiarize themselves with its contents.

BOOK NOTICES

Encyclopaedia of Religion and Ethics. Vol. X, Picts-Sacraments. By James Hastings (editor). New York: Scribner, 1919. Pp. xx+915. \$7.00.

This great work draws toward its close. In this tenth volume it has reached the discussion of the sacraments and seems in every way calculated, thanks to the skill of that past master of editorship, Dr. Hastings, to complete itself in its proposed number of volumes without sacrificing its admirable perspective. As one examines each successive volume of the series, it seems as if it contained the most important topics. Particularly is this true of the present volume. It would not be possible to overestimate the importance of a volume which through the exigencies of the alphabet discusses such terms as "Pilgrimage," "Plato and Platonism," "Pluralism," "Polytheism," "Positivism," "Possession," "Prayer," "Preaching," "Predestination," "Presbyterianism," "Priest and Priesthood," "Prophecy," "Propitiation,"

"Providence," "Psychology," "Purification," "Puritanism," "Quran," "Rationalism," "Reformation," "Regeneration," "Religion," not to mention "Rewards and Punishments," "Righteousness," "Roman Religion," the "Sabbath," and the "Sacraments."

Any detailed discussion of these articles is obviously impossible. Particular attention, however, might be called to the article on "Predestination," because its author, Professor Martin, has done something more than produce a mere historical treatise. He has led the discussion up to a biological conception of environment and has recognized that the approach to the religious conception must be through the social and scientific.

So too the article by Stanley A. Cook on "Religion" has the very decided excellency of a discussion of the methodology of a complex subject. The reader will find in it a summary of various current theories as to religion before the elements of religion are discussed. As, of course, one would expect, the author gives full

weight to the primitive religions, but is not indifferent to the fact that the higher forms of religion are also to be studied as well as the primitive. One can believe that this latter topic would have been more thoroughly treated if the limits of space had permitted a full discussion. The final paragraph upon "realities" is one to be commended to all those who are obsessed with the idea that philosophy and theology are to be submerged in psychology.

Attention may also be called to Professor Denney's discussion of "Righteousness and the Teaching of Paul." An elaborate, exegetical study, it is an illustration of the limitations of a method which comes to Paul through some other gate than that of history. We shall never fully understand Paul's reference to righteousness until we cease to think of the term as philosophically abstract and conceive of it as a phase of the juridical conception of messianism.

The discussion of "Sacraments" includes a reasonably complete exposition of the non-Christian mysteries and their extension into the Christian church. The discussion of this latter fact is hardly more than a few sentences. It is to be regretted that there should not have been more recognition of the transformation of Christianity from a non-mystery religion into a mystery religion through the influence of contemporary practices and beliefs and the rise of the conception of the church and the priesthood.

But these differences in opinion are no exposition of weakness. Rather are they simply the personal obverse of admiration for a work of such notable worth.

Records of the Life of Jesus. By Henry Burton Sharman. New York: Doran, 1917. Pp. xix+319. \$2.50.

Professor Sharman here gives us an admirable "superharmony of the Gospels." In parallel columns appears the material of Matthew, Mark, and Luke (Mark in the middle), the material of each Gospel printed just as it follows in the original source, with no dislocation. Since parallel passages frequently occur in different succession in the different Gospels, there is perforce much repetition, passages out of their proper order being printed in italics. An elaborate series of cross-references make the connections clear, and each page presents all the material parallel to anything on that page, which is an enormous convenience. A second part prints the Fourth Gospel, with all synoptic points of contact listed in the margin, another element of great value. The work will be of the utmost service to those who study the life of Jesus through the medium of an English harmony, and is an outstanding contribution to our equipment for such study. In the division of the material and in the choice

of titles assigned to chapters and sections, Dr. Sharman has done something of the service of a skilful commentator.

The Consuming Fire. By Harris Elliott Kirk. New York: Macmillan, 1919. Pp. xi+183. \$1.50.

Dr. Kirk, pastor of the Franklin Street Presbyterian Church in Baltimore, is a fine combination of the interpreter of the Bible and the preacher. In this volume he studies the character and work of Isaiah with especial reference to the application of the message of the prophet to our own times. He believes that in the present struggle between mere efficiency and moral reality the latter will win if men of the prophetic type will unite for the conflict. The titles of the chapters are invitations to the reader, for example, "The Staleness of the Years," and "The Ironical Realism of God." The interpretation is well grounded in accurate knowledge of the times of Isaiah and the character of the prophet. But the most admirable point about this book is the way in which the truth is driven home to the needs of our own generation. This is a prophet's interpretation of a prophet's soul. It is difficult to select pages that illustrate this because the book is full of examples; but pages 60 and 61 are typical. The style is clear and fresh. The "onliness" of God is new to us. It is a dignified and noble book; there is elevation about it, for instance in the chapter "The Stately March of Providence." Isaiah lives again in these pages. We understand the warrant for the favor which the lectures found at Northfield.

The Kingdom That Must Be Built. By Walter J. Carey. New York: Macmillan, 1919. Pp. vii+111. \$1.00.

Fourteen chapters in this book are devoted to a constructive study of the effort to realize the Kingdom of God in modern life. The discussion gathers around four main points in the equipment of the kingdom builders: a right faith, obedience, keeping in touch by prayer, and sacramental grace. Therefore, as is apparent, the treatment of the subject is from the standpoint of a churchman. The discussion moves in the sphere of thought that has been evoked by the Great War. For example, take the treatment of sin on page 50. The author is not satisfied with the negative conception of sin, against which such chaplains as Tiplady have protested, making it consist in practicing certain grosser forms of evil. He makes righteousness a positive achievement, the motive power of which is love. The paraphrase of the Ten Commandments in Christian terms on page 53 is suggestive. This is a ringing